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cedures which theoretically might be separated into internal criticism and interpretation", particularly when, as has been shown above, the chapter entitled Criticism and Interpretation of Records does not deal with these matters at all.

As a counterpart to these faults it must now be added that the book is filled with useful information and that the bibliography is quite adequate for the beginner.

Looked at from the standpoint of the person for whom it is primarily intended, "the advanced student who is about to enter the field of research" (p. iii), the book reads well and makes new and useful suggestions, and will be read with profit by students.

EDWARD B. KREHBIEL.

Geschichte der Neueren Historiographie. Von EDUARD FUETER. [Handbuch der Mittelalterlichen und Neueren Geschichte, herausgegeben von G. v. Below und F. Meinecke, Professoren an der Universität Freiburg i. B. Abteilung I.] (Munich and Berlin: R. Oldenbourg. 1911. Pp. xx, 626.)

THIS book is unique. It is a comprehensive survey of modern historiography, with concise critical commentary, short biographical sketches, and a bibliographical apparatus from which is eliminated all but those references which really bear upon the subject in hand and embody recent or reliable scholarship. It comes to fill a need long felt by teachers of modern history, and will fill it remarkably well. It is enlightened and objective, yet by no means colorless. The "old masters" are passed in review and placed in their categories, and each one is characterized in bold and definite outline. The difficulty of this achievement is only apparent when one realizes that although we have over 600 large octavo pages, about one-third of which is in small type, there is room for only three pages each on Michelet, Guizot, Fustel de Coulanges, Carlyle, and Macaulay, two on Buckle, four on Taine, six on Hegel, thirteen on Ranke, etc. The necessity for saying things succinctly and well was never more sternly laid upon the author of a work of reference. Since even our encyclopaedias, especially the last edition of the *Britannica*, can almost rival the extent of space devoted to each historian, only keen, incisive characterization, showing real familiarity with the works in question, could save this work from giving the impression of a banal dictionary of historiography. Dr. Fueter has admirably succeeded in this difficult task. His book is a gallery of portraits, firmly drawn, and of penetrating criticism definitely directed. He has caught and summed up in a few words the spirit of Bancroft, of Motley, and of Prescott, he deftly appreciates the achievement of a Fustel de Coulanges and the delicate precision of Maitland, throws over against the rationalist conservatism of Guizot the lyric turbulence of Michelet, and gives us the full blast of Treitschke's Prussianism. From Humanism—the medieval aspects of which do not escape him—to the era

of 1870, the survey is thorough and the method of treatment as novel as the style is incisive. Sometimes one may differ in judgment as to the importance of historians—especially non-German ones—but upon the whole the characterizations are convincing.

It is the plan of the book, rather than the separate parts, which will more probably be called in question—although that also affects the characterizations. For the device by which such clear-cut portraiture has been achieved is by arranging the whole of modern historiography into categories, with much emphasis upon *Zeitgeist* and leading ideas. There is warrant for such a method, to be sure, in the view of history and historians held by that master of objectivity, Ranke. But while this plan contributes to the success with which each historian is so deftly labelled, the reviewer believes that it is overdone. It presents a synthesis of modern historiography which amounts to a history of ideas about history rather than a direct history of historical achievement. One can see this best in the treatment of nondescript historians—especially the English. That typical, rather nonchalant English attitude which roused Buckle's ire also misleads our German author as to the actual value of the contribution. For instance Gibbon is given but two pages as a member—along with Hume and Robertson—of the school of Voltaire, who, by the way, receives fourteen. It would be justifiable to classify historians according to a single scheme of ideas if each one had only one idea. But when they have two, as they sometimes have, there is trouble. For instance Heeren is put into a school of Montesquieu, while Möser is given an independent place. Carlyle is given scant justice as one who contributed no new idea to historiography, etc. On the other hand, if the author intended really to give us a history of the dominating ideas among historians, alongside of the full and prominent treatment of Hegel and of Liberalism, we should certainly have something on Marx and the economic and social influences in the interpretation and writing of history. The name of Lamprecht is also missing. A page at the close seems to regard this phase of history as a task for the future—between now and the time when history will become an exact science! But something has already been done in it. We have noted some minor slips in detail—such as the statement that Freeman did not take an active part in politics—but, upon the whole, the book is done with great care, and will be indispensable to all students of modern history.

J. T. SHOTWELL.

The Fairy-Faith in Celtic Countries. By W. Y. EVANS WENTZ, M.A., LL.D., B.Sc. (London and New York: Oxford University Press. 1911. Pp. xxviii, 524.)

MR. WENTZ's book is doubtless intended less for the historian than for the pursuer of psychical research. Nevertheless the subject with which it deals, the popular belief in a supernatural fairy-world, is ma-